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OUR SUNDAY VISITOR

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What Protestant Bible Says About the Catholic Church

(By Josephine MacLeod Paterson)

THE Catholic Church teaches that the Bible does not contain all the truths that Christ revealed. Hence it is not at all necessary to prove every doctrine of the Christian religion from the Bible.

"Many other signs therefore did Jesus in the presence of disciples, which are not written in this book." (John 20, 30.)

"And there are also many other things which Jesus did, the which if they should be written every one I supose that even the world itself would not contain the books that should be written." (John 21, 25.)

The Catholic Church teaches that the truths revealed by Christ are contained partly in the Bible, and partly in Ecclesiastical Tradition; in other words, Scripture and Tradition jointly constitute the rule of faith.

"Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (II Timothy 1, 13.)

"And the things which thou hath heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Timothy 2, 2.)

". . . hold fast the traditions, even as I delivered them to you." (I Corinthians 11, 2.)

The Catholic Church teaches that she alone is competent to interpret the Bible, and that private interpretation of the Bible is not only unscriptural, but is largely responsible for the multiplication of contradictory religious denominations.

". . . even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction." (II Peter 3, 15-16.)

"Knowing this first, that no prophecy of Scripture is of private interpretation." (II Peter, 1, 20.)

"And He said, How can I, except some one shall guide me? . . ." (Acts 8, 31.)

"He that heareth you heareth me." (Luke 10, 16.)

"For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ." (I Corinthians 2, 16.)

The Catholic Church teaches that the ordinary method of propagating Christianity is by preaching the Gospel, not by reading the Bible, or by circulating it broadcast.

"So belief cometh of hearing and hearing by the word of Christ." (Romans 10, 17.)

"Go ye into all the world, and preach the gospel to every creature." (Mark 16, 15.)

The Catholic Church teaches that there is no error in the Bible, because all of the Bible is inspired by God, God being the author both of the Old and of the New Testament, entire, with all their parts.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." (II Timothy 3, 16.)

"Brethren, it was needful that the Scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus." (Acts 1, 16.)

"Who by the Holy Spirit, by the mouth of our father David thy servant didst say . . . (Acts 4, 24.)

"Which he promised afore thru his prophets in the Holy Scriptures." Romans 1, 2.)

"For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (II Peter 1, 21.)

Purgatory.

The Catholic Church teaches the existence of Purgatory, where those who

(Continued on page four)

INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE SISTERS OF PROVIDENCE.

THE first permanent religious institute in the State of Indiana was that of the Sisters of Providence of Saint Mary of the Woods. On October 22, 1840, six members of the order at Ruille-sur-Loir, France, under the leadership of the venerable Mother Theodore Guerin (whose cause for beatification is now under way in Rome) laid the foundation of the school known today as Saint Mary-of-the-Woods College and Academy.

Conditions in 1840 were exceedingly primitive; yet, the dauntless spirit of the Sisters rose above the hardships of their pioneer life in the wilderness, and the vast proportions of the institution today show that a foundation of marvelous strength was laid by the faith, confidence, and self-sacrifice of the valiant foundress and her early associates.

The Sisterhood of Providence is primarily an educational order. At present the number is over one thousand, with about thirty thousand children under their care. They have parochial schools and academies in the dioceses of Indianapolis, Fort Wayne, Peoria, and Rockford; in the archdioceses of Chicago, Boston and Baltimore, and a college at Saint Mary-of-the-Woods. They are also engaged in the Foreign Missions, having a foundation in the Cathedral city of Kaifeng, East Honan, China.

Besides irreproachable character, and being of a family in respectable standing, the only requisites for admission to the Community are: a good spirit, ordinarily good health, and a fitness for some one of the works proper to the institute, or, ability to acquire such fitness.

The period of probation is six months of postulancy followed by two years of noviceship. The first and second vows are temporary, to which succeeds the privilege of a second novitiate as a preparation for the final and perpetual vows.

The spirit of the order is both active and contemplative. At the Mother House, Perpetual Exposition of the Blessed Sacrament—the order's crowning privilege—affords opportunity to subjects to follow their inclination to a life of greater retirement and prayer, if they do not feel drawn to the more active works. The adorers of our Eucharistic King in their vigils of love and reparation, fulfil the commission of Pius X, of holy memory, who, in granting the favor of Perpetual Exposition, bade them pray "for the Pope, the Church, and the whole world." Thus do they co-operate with Divine Providence in extending Its merciful designs upon mankind.—*A Sister of Providence.*

Expressions on Education by Statesmen and Publicists

VOICE THE CATHOLIC OPINION.

(By the Rev. Albert Muntsch, S.J.)

IT is much to be regretted that there are still some lecturers and public men who foster the hostlie attitude towards Catholic schools by falsely asserting that these institutions teach principles at variance with American goverment and democracy. Sometimes, of course, these wild statements proceed from pure ignorance. In that case, we can only repeat the words of the gentle Saviour: "Father, forgive them, for they know not what they do."

But we may ask: "Should not a public official, who wants to enlighten his countrymen on 'the danger threatening America from Catholic schools,' first carefully inform himself as to facts?" Is it not against all principles of our boasted fairmindedness to assume that others are guilty without hearing their side of the question, and without honest examination of the facts in the case?

To make such foolish indictments, as are sometimes made by public speakers and writers against Catholic and private schools, does not speak highly for the critical sense and good judgment of the accusers. For they violate the first principle of debate and of honest controversy. This is: "Bring proof of your charge." To repeat moss-grown calumnies and childish accusations, even a hundred times, does not prove them to be true. Now, the truth is, that the indictments often brought against the parochial school, have not been supported by facts, **simply because they cannot be proved.**

Perhaps it will bring a little clarity into the situation, to quote the statements of six eminent American statesmen on education. If it then be definitely stated that these six men voice opinions which are **unanimously entertained** by Catholic educators, it will at least be evident that prominent Americans (non-Catholic) agree in essentials as to what kind of education is good for our country.

Mr. George Peabody (1795-1869) was a generous benefactor to the cause of American education. He wrote: "I see our country, united and prosperous, emerging from the clouds which still surround her, taking a higher rank among the nations, and becoming richer and more powerful than ever before. But to make her prosperity more than superficial, her moral and intellectual development should keep pace with her material growth." (Letter to Hon. Robt. C. Winthrop and others. In three letters of Mr. George Peabody . . . Cambridge, University press, 1910, p. 10)

William Henry Seward was a noted American statesman and lawyer. He says: "The colleges, academies, and common schools constitute our system of public instruction. The pervading intelligence, the diminution of crime, the augmented comforts and enjoyments of society, and its progressive refinement, public order, and the supremacy of the laws, testify that the system has been by no means unsuccessful ..... To me the most interesting of all our republican institutions is the common school. I seek not to disturb in any manner its peaceful and assidious exercises, and least of all with contentions about faith or forms. I desire the education of all the children in the Commonwealth in morality and virtue, leaving matters of conscience where, according to the principles of civil and religious liberty established by our Constitution and laws, they rightfully belong." (Works, 11, p. 206 and 280 Ed. by G. E. Baker, New York 1853).

Charles Sumner, another eminent Stateman and lawyer, speaks as follows: "In a republic, education is indispensable. A republic without education is like the creature of imagination, a human being without a soul, living and moving blindly, with no just sense of the present or the future" (Works, XIV, p. 336. Boston, 1900).

Let us come to our three most emi-

(Continued on page four)

TALKS ON AMERICANISM

TALK 11

CONSTITUTIONAL LIBERTY

By T. L. Bouscaren, S. J., St. Louis University, St. Louis, Mo.

LIBERTY is so sacred that no one dare openly assail it. Its enemies attack it only in disguise; and so it is in the name of liberty that liberty is most often endangered.

The enemies of the parochial school, in assailing the liberty of Catholic parents to control the education of their own children, try to cloak their assault under the appearance of a liberal movement. This is evident from the very words in which they announce their program, "to secure the passage of laws in every state requiring the free and compulsory education of the children of the commonwealth in the public schools of the state." Now in this platform the word **free** sounds well; it is intended to suggest the idea of liberty. But how can education be **free and compulsory** at the same time? As a noted lecturer, the Reverend D. J. Kavanagh, S. J., has pointed out, there is but one sense in which a thing may be both **free** and **compulsory.** The state may **compel** children to enjoy the benefits of an education that is given **free of charge.** In the same way an American citizen might be compelled to patronize a free library, obliged to lie in a free bed, or forced to swallow a free lunch. All these things would be **free and compulsory:** but would they be cited as benefits of American liberty? I think not! So a **compulsory free** education may not cost anything in money; but it may cost more than money can buy: it may cost the sacrifice of God-given liberty, the liberty that the United States Constitution was made to protect.

And the Constitution does protect it, though only in general terms. Some state constitutions may seem to cover the case more exactly. For example, a section of the Bill of Rights in the Constitution of Kentucky contains the provision, "nor shall any man be compelled to send his child to any school to which he may be conscientiously opposed." Since it is well known that Catholic parents are conscientiously opposed to sending their children to any school from which religious instruction is excluded, the clause expressly protects them in the choice of parochial schools for the education of their children.

The framers of the United States Constitution could not foresee in detail every problem of goverment that would arise; but they were remarkably wise in framing general provisions which, through their careful interpretation and development by the Supreme Court, have been found equal to most of the problems of modern life. One of these provisions is that of the fifth amendment (adopted June 15, 1790) which declares that no person "shall be deprived of life, liberty, or property, without due process of law." This was a limitation of the power of the National Government, because at that time it was encroachment by Congress that was feared. Experience later taught that the power of the State may also be abused. So in the fourteenth amendment, which was adopted July 21, 1868, it was provided that "no State shall deprive any person of life, liberty, or property, without due process of law."

The Supreme Court of the United States, the guardian of constitutional liberty, interpreted this clause in a decision handed down on June 4, 1923. (Meyer vs. Nebraska) In this case the court decided that a law of the State of Nebraska which forbade the teaching of a foreign language in any school, public or private, within the State, was **void** because it was contrary to this clause of the fourteenth amendment. The reason given was this. The right of a parent to control the education of his own children, subject to reasonable regulation if necessary for the safety of the State, is a natural right, and is part of the natural liberty of every person. Since the law of Nebraska attempted to take away this natural right without necessity, it was a "deprivation of liberty without due process of law", and was therefore unconstitutional and void.

Catholics and many other Americans believe that the attempt to suppress religious schools is equally contrary to natural liberty. What will the Supreme Court say when the Oregon anti-parochial-school law comes up for decision? We must wait and see. Certainly, to sustain that law, its champions will have to show that the suppression of Catholic schools is necessary for the safety of the State; and such a contention is manifestly absurd. We may therfore reasonably expect that when the anti-parochial-school law comes before it the Supreme Court will again be found protecting the natural rights of parents against undue interference by the State, and restraining the vagaries of those radicals who, under the mask of a false "Americanism", are blasting at the rock of constitutional liberty.

EXCERPTS FROM THE DECISION OF THE DISTRICT COURT OF THE UNITED STATES FOR THE DISTRICT OF OREGON.

Compulsory education being the paramount policy of the state, can it be said, with reason and justice, that the right and privilege of parochial and private schools to teach in the common school grades is inimical or detrimental to, or destructive of, that policy? Such schools and their patrons have the same interest in fostering primary education as the state, and appropriate regulation will place them under supervision of school authorities. So they will not escape the duty of proper primary instruction. No one has advanced the argument that teaching by these schools is harmful, or that their existence with the privilege of teaching in the grammar grades is a menace, or of vicious potency, to the state or the community at large, and there appears no plausible or sound reason why they should be eliminated from taking part in the primary education of the youth.

Prejudice is Unworthy of a Rational Being

PREJUDICE, a form of mental blindness, is the greatest hindrance to self-improvement, while it often does incalculable injustice to its object. It also fetters the will and influences it to choose without regard to honest inquiry. Therefore, prejudice is utterly unworthy of a rational being.

Religious prejudice usually results from early training, or environment, or it is created by propaganda, prompted by jealousy, or selfishness, or hatred. The person (or institution) against whom it is directed cannot expect a fair deal. The Catholic Church is admittedly the historic Church, the civilizer and Christianizer of all our ancestors; to her the greatest saints and rulers belonged. She is today 100,000,000 stronger in membership than all Protestant churches combined, yet how few people will listen to her speak for herself, or read her version of history? The record of Catholic service to America is a glorious one; the Catholic attitude towards education, the family, socialism, respect for authority, must make for the best citizenship; but prejudice sanctions the charge of disloyalty.

Prejudice reads an offensive in what is really a defensive. For instance, Catholics are accused of unduly emphasizing the religion of Columbus, of the early explorers, etc. As a matter of fact this boast is provoked by those who insist that Catholics are intruders in this country.

Masonry represents the Catholic Church as her arch-enemy, yet the first offensive was taken by Masonry, and for many years the Catholic Church was bitterly persecuted by Latin Masonry.

"Union of Church and State" is held up as an aim of the Catholic Church, yet Protestant countries are the ones which have had it in the extreme and only Protestant Churches in the United States are active in politics. Catholics are waging no aggressive anti-Protestant campaign in this or any other country; but others are waging such an drive on Catholics. The charge of persecution is constantly laid at the Catholic door, yet the persecuting people for several centuries have not been Catholic, but Protestant. The Y. M. C. A. refuses to accept Catholics on the same basis as evangelical Protestants; then Catholics are accused of narrowness for building their own recreational centers. Everybody applauds a talk on the importance of religion in education when a Protestant delivers it; the same discourse delivered by a Catholic would be coldly received. Recall how prejudice acted on Christ and His cause.

Though the Jewish people believed the time had arrived for the advent of the Messiah, a propaganda of prejudice prevented the race from recognizing Him despite the palpable evidence He furnished. True, being disappointed at His humble birth and the simplicity of His life, the people were disposed for the propaganda of prejudice which their ecclesiastical leaders waged against Christ so successfully.

To poison the people against Him, His enemies charged Him with everything from being under the influence of the devil to plotting against the state. But what were the facts in the case? The Catholic Church is treated the same as Christ was, and as He prophesied His Church would be. Religious prejudice converts people, who know nothing about her, into her enemies. She is prejudged and condemned without being accorded a hearing.

Bryan Says Too Bad Some Schools Have Such Teachers

CHRISTIAN Americans should defend the Bible against widespread attacks that are being made by atheists, agnostics and scientists, many of them included in the faculties of educational institutions, William Jennings Bryan declared yesterday afternoon at the Lyric.

The first attack, Mr. Bryan said, should be directed at the public schools in which instructors are allowed to teach atheism, agnosticism, Darwinism or the descent of man from brutes or atoms. Christians, he urged, should work for the passage of city, state and federal laws barring teachers in schools, supported by taxation of the people, from instructing their pupils in such theories.

"Darwinism and all its kind is demoralizing to the whole nation. Darwin was once a Christian. He was born one. His writings tell us that. But, let no preacher ever quote Darwin in his pulpit without telling what Darwinism did to Darwin. He died an atheist. Because of the teaching of Darwinism and evolution in educational institutions, Dr. James H. Huber, of Bryn Mawr College, tells us that one-half of 5,000 college professors do not believe in a personal God, and 45 per cent believe in no God. They tell us that belief in God has been undermined by so-called cultured men.

Says Colleges Teach Evolution.

"Evolution is being taught by faculties of colleges, high schools and public schools; it is being preached from pulpits and taught in teachers' colleges. It is these teachers who are making infidels of students. It is even being taught in theological seminaries. Is it any wonder that preachers do not believe in a personal God, in the virgin birth of Christ, in the Resurrection, in miracles and the works of Christ?

"Any preacher who teaches or preaches evolution cannot believe in the Bible and is teaching falsehoods. The Bible is either right or wrong, true or false. If it is false it is the

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MONKS and MONASTERIES

FOR HARMONY AND BETTER UNDERSTANDING

Solely in the interest of national harmony and of Christian charity this series of explanations is presented to the readers of this paper. A studied effort is made to avoid controversy, but any questions asked in good faith will be answered if addressed to the person whose name and address appear below.

WHAT THE WORLD OWES TO THE MONKS.

It was quite natural that many people in the early centuries, who were desirous of carrying out Christ's recommendation to the "rich young man" in the Gospel, should seclude themselves from the prevalent pagan wickedness of their day to enter associations, whose members strove for great personal sanctity. Such communities of holy men were quite numerous at the end of the fourth century. They gave rise to the foundation of monasteries which for many centuries were by far the best thing that the world had. They were the people's Schools and Colleges, the Social Service centers, the places of welcome for travelers and strangers, the nurseries of the arts and sciences.

Our twentieth century is indebted to the monks and monasteries for the preservation of the classics, which are taught in our high schools and colleges; for the history of all the countries in Europe in their beginnings and progress covering several hundred years. Little would there be left of the literature of the first centuries if it were not for the monks; in fact, unless the Almighty had employed other means for the preservation of the Bible, the world would not have it today. All the old manuscript copies of the Bible which are still extant, were the work of the monks, and some of them are masterpieces of manuscript art.

The "lazy" monk, which we read of in fiction and in anti-Catholic books, are invented characters. St. Benedict's Rule, which was observed by most communities, imposed seven hours of labor, two of study, and several hours of prayer each day, and only six hours of sleep. Most of what we read about the morals in monasteries is also fiction or calumny. Says James Gairdner, the English historian: "The old scandals, universally discredited at the time and believed in by a later generation, are now dispelled forever." William Lecky, in his "European Morals" (Vol. II, p. 90) says: "As time rolled on, charity assumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored."

Maitland, in his "The Dark Ages" (p. 2 of Preface) writes: "That there ever was truth in the coarse and filthy abuse heaped upon the monastic order as a body by some who were forward in the business of the Reformation is what I suppose never was believed by any one who had a moderate knowledge of facts."

The reader will find similar testimony from other Protestant historians of repute, such as Cutts in his "Scenes and Characters of the Middle Ages"; Kemble, in his "Saxons in England"; Canon Farrar, in his "The Victory of Christianity"; George Haven Putnam, in his "Books and Their Makers in the Middle Ages"; Leibnitz, in his "Systema Theologicum."

Yours for Harmony,

NAME

TOWN

The Reasonableness of Christian Faith is Shown

SEQUENCE OF THE ARGUMENT.—1. God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that He incorporated a Church with exclusive authority to teach Christianity to the world. That He invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions; that one of these characteristics is imperishability. Hence, the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the united, holy, universal, apostolic, imperishable and infallible organization incorporated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

ARTICLE XLV

Christ Establishes His Church.

FROM the standpoint of reason alone, without recourse to the teaching of any church, we have in this series of articles proved the existence of God as a Spirit infinitely perfect, the Creator of the universe. That establishes the reasonableness of religion in general.

From the standpoint of History and its reasonable interpretation, we next considered the person of Jesus Christ. We found that it is far more reasonable to grant the insistent claim of Christ to be truly God than to deny it. That establishes the reasonableness of Christianity.

We now proceed to show, again from the records of History without regard to faith or revelation, that Christ established a society, a corporation which He called His Church, to which He entrusted the infallible interpretation of His religion to the end of time. We shall also show that that Church is no other than the Catholic Church. That line of argument will establish the reasonableness of the Christian Catholic faith. We shall then have as the best and only reasonable motive for accepting any and all Christian doctrine the fact that the Catholic Church teaches that God has revealed it.

Christ Himself did not directly teach all men. He taught but a few whom He sent to teach all the world what He had taught them. From the larger following of His Disciples, He chose twelve men who "should be with Him, and that He might send them forth to preach" (St. Mark III, 14). The twelve lived close to Him, and were trained for about three years for their future work. "All things whatsoever I have heard of My Father," He said to them, "I have made known to you" (St. John XV, 15).

Their lapses of memory and their lack of knowledge were all to be made good by "the Holy Ghost whom the Father will send in My name. He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (St. John XVI, 26).

Christ sent these twelve men first to the Jews (St. Matt. X) and later to all mankind. He had died for all (II Cor. V, 15). Go ye into the whole world and preach the Gospel to every creature (St. Mark XVI, 15)

Therefore He said to His Apostles, "Teach ye all nations" (St. Matt XXVIII, 19). The Apostles obeyed so well that in a short time Christ's religion was being taught all over the Roman Empire.

Father Smith Instructs Jackson in the Catholic Religion

The Way of the Cross.

FATHER S. You have frequently noticed the set of fourteen framed pictures mounted by crosses of wood which ornament the walls of our church?

MR. J. Yes, Father. Somebody told me that they are called "Stations," which word did not bring home much information to me.

FATHER S. Well, they represent fourteen scenes of our Savior's sufferings, including His death and burial, and are more properly called "The Way of the Cross." Separately the pictures or figures are called "Stations," because the person, practicing the devotion, known as the "Way of the Cross," stops and meditates briefly before each.

MR. J. He meditates on the Passion of Christ?

FATHER S. Yes, and expresses his sorrow for his sins and his love for Jesus before each.

Mr. J. I was present at this devotion several times during Lent; the priest, accompanied by altar boys, led in prayer, and I was deeply touched by the meditations; only it looked somewhat like worshipping the pictures, because the knee was bent in worship before each.

FATHER S. But did you not observe that when the genuflection was made, the priest said: "We adore Thee, O Christ?" The act of worship was directed to Christ, Who is God, and not to the picture.

MR. J. I must have paid too much attention to the act to catch the words.

FATHER S. The Way of the Cross may be made at any time privately as well as publicly, and it is the most richly indulgenced form of devotion the Church has. The early Christians made

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Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

FOURTH COMMANDMENT

Obedience is a virtue of the Christian life. It is taught in all the pages of Holy Writ. In the Hebrew law children were strictly bound to obey their parents and we have many beautiful examples among the Jews of submission to parental authority. Almighty God manifests His will in this regard by devoting one of the Ten Commandments to the promulgation of their universal law. "Honor thy father and thy mother." Our Divine Savior, by His teaching and by His example, reassured this law for the New Testament.

The family is the foundation of human society of government, of all law and order. The welfare of the nation and of the world depends on the state of the family and of family life. Children are given to father and mother in order that they may be reared to a virtuous and useful life. They are first children of God. They must be led to know, love and serve Him. The family, then, has much to accomplish, but nothing can be done without parental supervision and obedience on the part of the children.

Disobedience, therefore, to father or mother is a sin against the law of God and against public order. Children must remember that, should they die in their minority, that is, while still under the authority of their parents, they will be judged chiefly according to the obedience they have practiced towards those whom God placed over them for their direction.

This submission of children to the commands and wishes of their parents extends to all things, excepting only when the will of the parents is clearly opposed to some law of God. In such a case, which of course is rare, children should consult a spiritual superior as to what they must do.

In these days when young people learn so much from newspapers, shows and contact with companions, they frequently think that they know better than their parents what they may or may not do. This leads to the ruin of many young lives. Let the boy and girl remember that their father and mother have the advantage of years of experience and observation. They do not tell all they know and when they command it is not always necessary for them to give their reasons for doing so. Even if parents are at times unnecessarily strict, the submission of children to their will becomes all the more an act of Christian virtue. It is both an act of obedience and an act of humility in bowing to the will of a divinely constituted authority.

In the place of parents stand teachers and sometimes guardians. They must receive a like obedience from the children under their care. The Fourth Commandment is also interpreted so as to include the obedience due to all lawful human authority, to our employers, to all civil and religious superiors. Without such obedience human society and the relations between man and man will be a failure.

Let the Holy Family of Nazareth be the model of all Christian families. Here we find the Eternal Son of God living in childlike submission to human parents. Mary, His Mother, and Joseph, the foster father. "He was subject to them," the Gospel tells us, and His filial subjection lasted even into the years of His manhood whilst He lived with them in the humble home of Nazareth.

How will obedience save a child from many evils?

What other superiors are to be obeyed and why?

What example have we in the Gospel of obedience to parents?

CALENDAR FOR THIS WEEK.

11. **Third Sunday after Easter.**
12. SS. Nereus & Achilleus.
13. St. Peter Regalati.
14. St. Boniface.
15. St. John Baptist de la Salle.
16. St. John Nepomocene.
17. St. Paschal Baylon.

A NUMBER GAME

The following questions may be answered with numbers. How many correct answers can you give? After the children have become familiar with these questions, vary them by asking: "Can you name them?" This series was used with much success on a class of newsboys, who did not relish the regular questions and answers in the Catechism, but were well drilled in the Catechism by a review like this played as a game.

1. How many Gods are there?
2. How many Persons in God?
3. How many commandments were given to Moses?
4. How many choirs of angels are there?
6. How many kinds of sin are there?
7. How many Sacraments?
8. How many marks has the Church?
9. How many sacraments of the living?
10. How many sacraments of the dead?
11. How many gifts of the Holy Ghost?
12. How many fruits?
13. How many beatitudes?
14. How many conditions are necessary to make a sin mortal?
15. How many corporal works of mercy?
16. How many kinds of indulgences?
17. How many spiritual works of mercy?
18. How many years did Christ live on earth?
19. How many commandments of the Church are there?
20. How many chief sources of sin?
21. How old is the Church?
22. How many Popes have there been.
23. How many Sundays in Advent?
24. How many utterances did Jesus make on the Cross?
25. How many days in Lent?
26. How many decades in a full Rosary?
27. How many beads in each decade?
28. How many candles are lighted at a Low Mass?
29. How many are lighted for a High Mass?
30. How many are burning for Benediction?
31. How many steps up to an Altar?
32. How many Masses may a priest say each day?
33. How many on Sunday?
34 How many on Christmas?
35. How many holy days of obligation?
36. How many divisions of the Bible are there?
37. How many Books are in the Old Testament?
38. How many in the New Testament?
39. How many Books of the Bible are omitted in the Protestant version?
40. How many Psalms?
41. How many plagues of Egypt?
42. How many Wise Men came to Bethlehem to adore?
43. How many pieces of silver did Judas receive for the betrayal of Christ?
44. How many articles in the Apostles' Creed?
45. How many days do we mean in speaking of a Novena?
46. How many Apostles were there?
47. How many Disciples?
48. How many Evangelists?
49. How old was Christ when He taught in the Temple?
50. How many Stations of the Cross are there?

—Troella V. Mills.

"Has the baby had the measles yet, Mr. Smith?"

"Sh-sh! Don't speak so loud. Whenever he hears anything mentioned that he hasn't got he cries for it."—London Tit-Bits.

A REFLECTION FOR "ANGLO-CATHOLICS."

Ancient Roman Soldiers in England Venerated the Prince of the Apostles

London, Oct. 28 — Recent excavations in the city have led to the discovery of a number of relics of the Roman period, as the result of which archaeologists think it probable that the ancient church of St. Peter's-upon-Cornhill was built inside of what was once a Roman fortress. It is expected that future investigations will show that this was the first fortified camp of the Romans and, if so, it is possible that it was built immediately subsequent to the re-establishment of order after the revolt under Boadicea.

Mr. W. C. Edwards, a well-known archaeologist, who has been chiefly responsible for these discoveries, stated that during the next few years more Roman discoveries would probably be made in the city than had been made for centuries. The old Roman wall of London lay mainly about 15 ft. to 18 ft. below the present street level, but in some places it was only 4 ft. below street level.

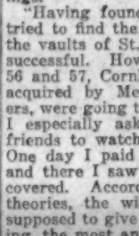
"The discoveries made in Grace church street last year, when telephone cables were being laid, led me to believe that, on a line running east and west of the south wall of St. Peter's-upon-Cornhill we should come across the Roman wall. I watched the excavations every day, and last Boxing Day I thought that we were so near the wall that I came up specially to see how things were going on. It was quite clear that the workmen were actually traversing what was once a tesselated pavement.

"A few days later we struck what is probably the most ancient wall that has yet been found in London. This magnilcent wall went down apparently about twenty feet, but at fifteen feet we came across the footings.

"Having found this wall, I then tried to find the continuation of it in the vaults of St. Peter's, but was not successful. However, later on, Nos. 56 and 57, Cornhill, which have been acquired by Messrs Webster Brothers, were going to be pulled down, and I especially asked my architectural friends to watch things very closely. One day I paid a visit to the place, and there I saw the Roman wall uncovered. According to architectural theories, the width of the joints is supposed to give the date of the building, the most ancient being the smallest, but I think this is an error and that we shall have to revise our ideas of date. I had expected to find the wall on the north side of the church, but it was found on the south side of the church wall, so that the ancient church of St. Peter's was probably built inside of what was once a Roman fortress. It has some very close relations with the Church of St. Michael. Indeed, it is probable that the churchyard there has never been built upon at all and that the east end of the church marks the end of Cornhill. We shall, I think, find that in this wall we have the most ancient building, and in St. Peter's and St. Michael's the most ancient churches in Great Britain.

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Father Smith Instructs Jackson in the Catholic Religion

(Continued from page one)

MR. J. I must learn these, and quickly. I always regarded the Rosary as your form of prayer for the uneducated, but I see that one must be instructed in his religion before he can say it properly.

FATHER S. Indeed, the educated can profit by it most, because they can meditate best; the Rosary has been the favorite prayer of priest, pope and king.

MR. J. The oral prayers, however, must be only mechanical, if the mind is to occupy itself with the life, death and glorious life of our Savior.

FATHER S. Not exactly; the oral prayers are those, with whose contents we are most familiar; it is not the same as if we were reading some prayer which we never saw before, whilst having our attention elsewhere.

MR. J. I see. But can children and the uninstructed derive any benefit from the Rosary?

FATHER S. Yes. The Church dispenses the merits of Christ, and adjusts her terms to the capabilities of her people. The uninstructed may gain the indulgences by the mere oral prayers, without meditating, whilst those, who are able to meditate, must do so in order to gain the indulgences.

MR. J. So the Rosary is an indulgenced prayer?

FATHER S. Highly so. The string of beads is blessed and at least a hundred days' indulgence may be gained for every *Pater* and *Ave*, if five consecutive decades be said.

MR. J. Must the beads be touched as the prayers are said?

FATHER S. Yes, at the private recital of the Rosary; if, however, one lead in prayer and many others respond, it is necessary only that the one, who leads, have an indulgenced Rosary.

MR. J. May one person use another's beads?

FATHER S. Only to count the prayers; the Rosary is indulgenced only for its possessor.

MR. J. Which is the best way to meditate?

FATHER S. Let your imagination represent to the mind a picture of the mystery under consideration, and when distractions appear, the mind can always go back to the picture.

MR. J. Are Catholics expected to say the Rosary every day?

FATHER S. There is no obligation for them to do so, but good Catholics recite it daily. In many homes it constitutes a family evening prayer, especially during October, the month dedicated to the "Mother of the Rosary."

MR. J. I never expected to learn that there was so much of beauty, sublimity and power to the Rosary.

(To be Continued.)

GENERAL WILLIAM STARKE ROSECRANS WAS CONVERT

(Continued from Page One)

In 1867 he resigned his commission as brigadier general in the Union army.

How strong was Rosecrans' hold on the affection and confidence of his contemporaries, and how thoroughly time had vindicated him, was shown more than twenty-five years later, when on March 3, 1889, he was restored to the army as a brigadier-general by a special act of congress, in which the majority were Republicans.

During the short time while General Rosecrans filled the office of United States Minister to Mexico he did much to promote American interests in the latter country.

Beginning in 1881, he served two terms in Congress as a Democratic representative from California, and in 1885 President Cleveland appointed him Register of the National Treasury. At the expiration of his term he returned to California.

As soldier, as public official, as private citizen, General Rosecrans was distinguished for courage and conscientiousness. He had wonderful endurance, physical and mental, and he never spared his powers. The mainspring of his steadfastness in the paths of duty, whether they proved the way to glory or the way to sorrow, was his practical Catholicity.

He entered the Church in his early manhood, and not satisfied to enjoy the gift of Faith alone, exercised an earnest though unostentatious apostolate wherever his lot was cast.

Among the first fruits of his zeal was the conversion of his brother, S. H. Rosecrans, who devoted his life to the Church, and became the first bishop of Columbus, O.

In the army Gen. Rosecrans' example heartened the men of his own Faith, and dispelled the mists of prejudice from the minds of others. He never entered into a battle or a perilous enterprise of any sort without first hearing Mass; he was exceedingly strict in the observance of the Lord's Day; he was well versed in theology.

TO WHICH OF THESE SIX GROUPS DO YOU BELONG?

(Continued from page one)

dained their immediate successors, to whom they transmitted their office and powers. But in addition they hold that Christ Himself has a successor; that His visible Church needed a visible head after His return to Heaven, and that He conferred that office on Peter, whose successors, each in turn the Bishop of Rome, have held the office of supreme pastor and ruler, have been the source of unity, and capable of pronouncing, with infallible authority, on matters pertaining to faith and morals, when they spoke officially for all Christendom.

Religious organizations with a later origin and human founders, no matter how good their principles, cannot claim identity with the Apostolic Church.

FRIENDSHIP.

"Be friends with everybody. When you have friends you will know there is somebody who will stand by you. You know the old saying, that if you have a single enemy you will find him everywhere. It doesn't pay to make enemies. Lead the life that will make you kindly and friendly to every one about you, and you will be surprised what a happy life you will live."—Charles M. Schwab.

SOME FACTS YOU SHOULD KNOW ABOUT EVOLUTION

(Continued from Page One)

am thinking only of man, and the question I would ask is: Is man evolved from some ancestor, or was he always man? I might have done a little research work and gathered the name of eminent scientists, materialists and zoologists, and quote them against the theory of "the evolution of man from a lower animal," and against the very existence of any ape-man.

By what argument do evolutionists defend the theory that man is descended from the ape? It is altogether from resemblance. They say "man and monkey are so much alike that they must have come from the same stock." But does resemblance necessarily prove anything more than resemblance? John and George resemble each other exceedingly. Is there only one conclusion, and that is that they have the same parentage? Could they not have been born thousands of miles apart, and have had parents who had nothing at all in common? Even if plants and animals existed in a certain graded order it were a fallacy to hold that one is evolved from the other. You have heard of the philosophical fallacy "post hoc ergo propter hoc." It is true that books were not widely distributed before the 15th century. But is it correct to conclude that people had no interest in books before that time? Facts support the very contrary proposition. The reason books were widely distributed after the 16th century is that the printing press had just been perfected.

When we extol the greatness of man, his superiority over the animal, his nobility, we do not refer to his body, which is not immeasurably superior to that of the animal. It is his mind which we extol. That spiritual something within him which can deal even with abstractions, which can study all things, which can measure the universe, which has harnessed electricity, which has given us the phonograph, the wireless, the latest radio music. On earth there is nothing great but man. In man there is nothing great but soul; and the soul bearing the image and likeness of God is a direct creation of God.

Equally false is the conclusion that because there is an animal whose bodily construction resembles that of man, must have evolved from such an animal, or both must have had a common ancestor. As a matter of fact there is no species of ape which is really similar to man. The orang-outang resembles him in one point, the chimpanzee in another, the gorilla in another. Evolutionists have admittedly given up the attempt to link up man and monkey immediately, and have evolved from their own imagination a pre-man pre-monkey stock, called scientifically, presimian and pre-anthropoid. The wish was father to the thought, and, of course, they must try to make facts fit theory, but when they are asked to prove their facts, how they do wiggle. In the recent controversy, have you read or heard a semblance of a proof from the thousands of editors and professors who ridiculed Bryan?

In the New York Museum of Natural History there are five cases containing jaws, skulls, which are supposed to tell the story of man's development from a lower animal.

There is:

(1) the "Trinil ape-man," which is a hodge-podge of bones taken from different creatures.

(2) The "Heidelberg man," which is only a jaw discovered in Egypt.

(3) The Piltdown skull, which is in fragments and discredited by scientific men.

(4) The "meanderthal man" a skullpan.

SOME TIMELY REFLECTIONS ON THE SHORTNESS OF LIFE

(Continued from page one)

And obedience for a little while in humility to the will of God; readiness to accept anything He sends—poverty, sickness, trials of all kinds—the world may wonder at it, but is it not true wisdom? In so doing are we not imitating our Blessed Lord? "He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names." (Phil. ii. 8, 9.)

What power, then, this text should have over careless sinners, wakening them to see the falseness of their contentment; and over devout souls, too, urging them to renewed endeavors, more patient acceptance of hardships, more determined perseverance.

These words have been the making of many a saint—the world abandoned for a hermitage, life given up for a martyr's crown.

Think of that blessed band, the Forty Martyrs, left to be frozen to death on the ice. Stripped, frostbitten, perishing, to them how long that winter's night would seem. But they knew it was only a little while, and thinking of eternity, they prayed for perseverance. "We are forty—may forty persevere!" Alas! one turned coward, the little while of perishing was too much for him. The guards relieved him, warmed him fed him, and in a little while he died! The pity of it! Only a little while longer of courage, and he would have been a saint for ever.

But another stepped into his place. This soldier from the bank had seen a vision of crowns coming down from heaven for the martyrs; but he could only count thirty-nine crowns, and there were forty victims. When the one gave way, he understood about the missing crown. The vision gave him the faith, and stripping himself, crying out that he would be a Christian, he joined them on the ice. And the martyrs' prayer was heard: "Let forty persevere!"

At daybreak, as they were carting the frozen corpses away, one of the martyrs, the youngest, was found to be alive. The guards, hoping to pervert him, left him; but his mother, who was watching on the bank, raised him in her arms. To fondle him? No; to cast him in the cart with the others. "Bear up a little while," she said: "Behold, Christ stands at the door, helping thee." And as that heroic mother carried him, he died in her arms. His little while was over.

When we come to die may these words encourage us in that last, sad hour. May pains, partings, fears, all be soothed by the whisper of faith—"only for a little while." St. Paul says: "For patience is necessary for you, that, doing the will of God, you may receive the promise. For yet a little, and a very little while, and He that is to come will come, and will not delay." (Heb. x. 36, 37.)

But when the light of heaven dawns upon us, oh! then it will no longer be for a little while. The seed of a little while will have grown into a happy eternity. Is it not true that, if these words were only remembered by us, we should lead earnest and devout lives, and make secure our future happiness? A mystery of the wonderful mercy of God, that prayer, obedience, perseverance in His service for a little while can merit eternal glory.

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A Rosary From Rome

Personally Blessed by His Holiness Pope PIUS XI

While Monsignor Kelley, President of the Catholic Church Extension Society, was in Rome, he arranged with Monsignor Sante Tampieri, who has since been appointed Procurator in Rome, for The Catholic Church Extension Society, to have Rosaries which he would send to Rome blessed by His Holiness, Pope Pius XI.

We have just received 25,000 Rosaries which were blessed by our Holy Father on April 13, 1923, at the Vatican.

Monsignor Sante Tampieri writes as follows:

"I have the pleasure to inform you, that the three cases containing the rosary beads arrived in Rome on April 9th and were at once carried to the Vatican and placed in a room near to the apartment of our Holy Father, Pope Pius XI, who had been already informed by me of the affair.

"On April 13th His Holiness went personally to the room where the rosaries were, and solemnly blessed them for the Benefactors of the Extension Society, for which he uttered words of high praise and encomium for the great work it is so successfully doing for the Catholic Church in the United States of America.

"After the blessing the cases were removed from the Vatican, and on the 17th were forwarded to Genoa to Mr. Woodfin, by whom they will be shipped to the United States."

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Because the Society's Railroad Chapel Cars and Motor Chapels furnish the only means for many Catholics to hear Mass and receive the Sacraments. They have brought thousands back to the Faith and made numerous converts.

Because the Society is constantly educating young men for the missionary priesthood and helping the poor missions in many ways. About $4,500,000 has been expended by the Society in extending the Faith.

Because Extension's work has been blessed by The Holy Father and is approved by 87 Cardinals, Archbishops, Bishops and thousands of Priests throughout the United States.

Because Extension Magazine is the ideal Catholic home publication. Has something to interest every member of the family, besides special information which every Catholic wants.

Because Extension Magazine should be in every Catholic family, and each subscriber helps to build up a strong Catholic press, so necessary to the Church in these times.

Because Extension Magazine is vital to the very existence of The Catholic Church Extension Society and the progress of this great cause.

Because every subscriber participates in the good work and shares in the blessings bestowed on all who help to save souls.

Extension Society has a Procurator at Rome. Its board is composed of two cardinals, eleven archbishops, twelve bishops, nineteen priests and thirty-four laymen.

Objects of the Society

To develop the missionary spirit in the clergy and people of the Catholic Church in the United States.

To assist in the erection of parish buildings for poor and needy places.

To support priests for neglected or poverty-stricken districts.

To send the comfort of Religion to pioneer localities.

In a word, to preserve the Faith of Jesus Christ to thousands of scattered Catholics in every portion of our own land, especially in the country districts and among immigrants.

Information Regarding Spiritual Favors Granted by Pope Pius X to Members of the Society and Subscribers

The following spiritual favors have been granted to the Members of the Catholic Church Extension Society of the U. S. A. and those who assist its work by the late Holy Father, Pope Pius X, who raised the Society to the dignity of a Canonical institution:

I. St. Philip Neri shall be the heavenly patron of the society.
II. A plenary indulgence to each member on the day of admission, on the feasts of St. Philip Neri, St. Francis de Sales, St. Rose of Lima, the Holy Apostles, and at the hour of death.
III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interest of the Society.
IV. An indulgence of three hundred days, as often as they piously recite the formula, "St. Philip, pray for us."
V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.
VI. The priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members six times a week.

In addition to above all the priests of the Society remember the intention of members and subscribers in their daily Mass. Those who help the Society share in the merits of its missionary work and the good works of the missionary priests we assist.

The Society has one thousand Masses celebrated every year for the members and subscribers which may be applied to the departed. There is an Annual High Mass for all dead members and subscribers.

FRANCIS C. KELLEY
President of the Society and Editor of Extension Magazine.

NOTE: The Masses offered up by the Society for its members and subscribers are for all together and no one individually. It is not necessary to send a list of names or intentions or to register your wishes regarding these Masses with anyone; and this also applies to the spiritual favors. Just make the intention in your own mind as to whom you want these applied and whether to the dead or the living. That is sufficient.

A beautiful membership certificate, suitable for framing, showing that the owner is entitled to all privileges conferred on the Society's helpers will be sent to each subscriber within thirty days after subscription is received.

A YEAR'S subscription to Extension Magazine is but $3.00. Fill out and sign coupon and send $3.00 to Extension Magazine today. Your rosary will be sent to you by return mail with a 64 page booklet giving the History and Use of the Rosary, containing 16 beautiful Rotogravure illustrations of the 15 Mysteries as well as the institution of the Rosary. It also contains the list of indulgences granted through saying the Rosary, together with the Litany and Prayers to be said following its recitation.

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Magazine Department, 202 LaSalle Bldg., Chicago, Ill.

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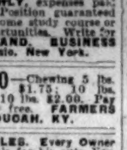
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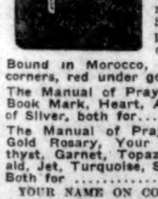
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Can you tell me something about W. C. Tanner, who claims to be an ex-priest?

In the fall or early winter of 1923, this party appeared at various country school houses in Indiana, where he advertised himself as an ex-Catholic priest. Later on he loomed up at Auburn, Ind., at which place his claims were not so exaggerated. There he claimed that he had been "a student in preparation for the Catholic priesthood" until converted in the Charles Reign Scoville revival meeting held at Fort Wayne in the fall of 1923.

After Tanner's conversion, under Scoville, he lectured several times in a Christian church at Fort Wayne, Rev. Mr. McKim being minister thereof. There he claimed to be an ex-Catholic priest; but, when this statement was challenged, said that he had been "within three weeks of ordination." As a matter of test, he was challenged by a Catholic gentleman to recite the prayer which the priest says at the foot of the altar in beginning Mass (something one "within three weeks of ordination" surely would know), but he could not do this. Then he was asked to tell the difference between the "beads" and the Rosary (of course there is no difference) but could not do even that.

On running back the record to Notre Dame University, we find it was in the summer of 1922 that Tanner applied to the Master of Novices for admission to the novitiate of the Brothers of the Holy Cross. He claimed to have studied for the Protestant ministry at a Kenyon College in Ohio, and while there, decided to become a Catholic, being then baptized by a priest somewhere in Ohio. It was thought best to give Tanner a trial, before admitting him to the novitiate, and he was admitted, accordingly, to Moreau Hall at Notre Dame, where he studied philosophy for from four to six months. Then he was dropped, because it was seen that he could never fit into the community of the Brothers.

After this, he went to Fort Wayne. The Scoville meeting came along; Tanner "saw the light"; then he started out to lecture on "The Inside of the Confessional," using "information," no doubt, that he gleaned from Chiniquy, Fresenborg, or other salacious writers.

What are the facts concerning the Massacre of St. Bartholomew's Eve (*Aug.* 24, 1572)?

The ninth Thermidor of the French Revolution, says M. de Maistre, witnessed the slaughter of certain monsters by others of the same sort. Why is nothing ever said about the massacre of Catholics at Nimes, on St. Michael's Day, 1567, which was instigated by the Calvinist preachers?

1. Catharine de Medicis, the instigator of the whole transaction, was not, by any means, the fanatical "papist" described by Protestant pens. She was a Machiavellian free-thinker, and had expressed herself as desiring a sort of loose "federation of all churches." According to the historian Cantu, she listened to Calvinist sermons at her meals.

2. Many Catholics were among the victims. At Bourges, for instance, a priest was killed; at Vic, the governor; at Notre Dame, in Paris, the Canon John Rouillard; and Pare, the king's chief surgeon, was also slain.

3. The Huguenots were protected by Catholics. At Lyons they found refuge in the archiepiscopal prison and in Celestine and Franciscan convents. The Bishop of Lisieux saved many, the Calvinist Martyrologist states, and he also says: "The Calvinists of Toulouse found safety in the convents." At other places only those who had borne arms against the king were killed. In Paris, the Jesuits hid away many Huguenots.

4. The Lutheran theologians, Andrea and Selnecker, in their reports to the Elector Augustus of Saxony, treated the matter as a *political* event. And there can be no doubt whatever about the guilt of the Huguenot party led by Admiral Coligny. He would have been executed for treason in any country of Christendom. For he had set up a government of his own in France, had appointed governors and military commanders, and had a standing army. Just before he was killed he had engaged 10,000 German and Swiss cavalry to invade France. These were his own words, on one occasion, to his sovereign's face (Charles IX): "Make war on Spain, sire, or we wage war on you."—Travannes: "*Memoires depuis l'an* 1530 *jusqu' a Sa Mort en* 1573. *Dresses par Son Fils*," Paris, 1574. He had directed the blow of the assassin of Duke Francis of Guise, one of his letters to Queen Catharine being witness.

Coligny had gained much influence over Charles IX, and this aroused the jealousy of Catharine, his mother, and her son, the Duke d' Anjou. Coligny frequently reproached the king with being the mere tool of his mother. That Coligny had slandered Catharine is testified by Brantome. The massacre was the work of Catharine wholly. She became alarmed because of her failure to kill Coligny on a former occasion, and determined to rid herself of him, with all the other leaders of the Huguenot party, by one blow.

5. Cardinals Birague and De Retz, accused by the school of Voltaire writers of planning the massacre, were not Cardinals at the time, and one was absent at Rome. The Pope had the medal struck and praises sung, because of the report that that the royal family had escaped being victims of a Huguenot plot. Mr. Roosevelt, on escaping the assassin's bullet, received similar congratulations from rulers of the various nations. The complete innocence of the papal nuncio, Salviati, is proven by his correspondence with Pope Gregory XIII, which Macintosh has incorporated into his "History of England."

6. Finally, the number of the victims has been greatly exaggerated. Enemies of the Church vary as widely in their estimates as between 10,000 and 100,000. The Calvinist martyrologist gives only 786 actual names of slain persons. The Calvinist historian, La Popoliniere, estimates the number of victims in Paris at about 1,000, and the number of victims in the rest of France at 517. According to a bill of the Hotel de Ville, 1,100 victims were buried in Paris. The total number of all victims did not exceed 2,000. That the massacre was not premeditated is proven by the fact that it did not occur simultaneously thruout France, but extended over the period from Aug. 25, 1572 to Oct. 23rd of the same year in the provinces. See Buckle's "*History of Civilization*," Vol. 1, page 518, seq., also Froude's "*History of England*," Vol. 10, page 408.

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After Dinner Story

* Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

Why Joe and Mary Didn't Marry

It was, for a fact, a blunt, straight question—but Father Casey could put them that way when he thought proper.

"Mary," he said, "why don't you get married?"

You would expect a charming, saucy, vivacious little body like Mary O'Donnell to say—no matter what she thought—that she didn't care to, that she considered herself much better off without a husband, that she hoped she'd never be so "goofy" as to throw herself away on any man. But Mary said nothing of the kind. She was talking to the good priest who had baptized her as an infant, who had taught her catechism as a child, and directed her while she grew to womanhood. He was to her a spiritual father. She saw that he asked her the question in all earnestness, and she replied in all candor.

"Father," she said, "I'd like to—but it's so hard to find a husband."

"Why, Mary, I am sure there are legions of young men who would be delighted to marry you, if they thought you would have them."

"If they thought I would have them! Do you want me to go about wearing a sign, like a sandwich man—big red letters before and behind: 'Husband Wanted'?"

"Don't ask me any such foolish questions! As if every girl does not know from instinct a thousand ways to attract the men!"

"The only ways that attract the men of today," replied Mary, "are the ways of the shameless flirt. I would starve to death as an old maid before I would cheapen myself by copying their methods."

"Still you meet young men without being a common flirt."

"Of course! And I have accepted their company, too—when I knew them well—gone with them for a drive or to see a show. But I found them all the same—despicable! Even those that have the reputation of being excellent young men are base and unprincipled at heart. A young woman trusts to their honor and their manliness and goes out with them. They are no sooner alone with her than their real character appears. They throw aside every restraint of decent society and try to take a cowardly advantage of her. Time was when men were proud to die defending the honor of a woman—now they glory in degrading her. If a girl has enough firmness to compel them to act like gentlemen in her presence, they tire of her and seek someone more yielding. They have no respect for any woman. How can we love or esteem men of this brand? Wouldn't we be taking the wildest chance in marrying such men? What sort of husbands would they make? What sort of fathers would they make? What sort of home would they provide? Why, many of them will not work. They wish to dress like dandies and live in idleness and let a poor old father or even a delicate sister toil to meet the family expenses. When they do secure a position, their heart is not in the work. They grumble about their pay, criticise their superiors, and shirk their duties. They are always planning a change of place and make no effort to increase their efficiency in their present position or render their services to their employer really worth while. The money they earn is spent in gambling and carousing. And these young men, with no visible means of support, their health undermined by excesses, have the effrontery to ask a good girl to give up a lucrative position and a comfortable home and marry them. Can you blame me for not taking a husband under such conditions? I believe I am called to the married state. I think I could make the home bright and comfortable and attractive for my husband and children—I should take special delight in doing so. There is no sacrifice I could not make, and make gladly, for the man whom I could respect and love. But I can neither respect nor love such men as these."

"But why don't you encourage one of our own good Catholic boys?"

"Why don't they make themselves worthy of being encouraged? They have the same opportunities for self-culture as non-Catholic boys; they have the same, if not greater, abilities; why don't they make use of them? They often have less culture, less refinement, less even of ordinary politeness, and seem incapable of carrying on a conversation on any worth while subject. Of course, I do not count these essential matters. I know that under a rough exterior may beat a heart of gold. But there is no reason—except slovenliness and coarseness of character—why the Catholic young man of today should have a rough exterior. However, we could put up with their exterior if their interior were decent. You call them, 'our good Catholic boys.' Father, I have known boys from good Catholic families, boys who go to Mass and occasionally receive the sacraments, and yet no pure girl, no girl that cherishes the virtue of Christian modesty, could dare venture alone in their company. Every trick and scheme and cunning wile that diabolical ingenuity can devise, they make use of in order to mislead an innocent girl. It seems to be their only aim in life; all their thoughts and efforts are directed towards it. There was a time when, in my ignorance, I thought because a boy was a so-called practical Catholic, he would be a safe companion. From bitter experience, I know that they are often the worst. I have seen young men in church on Sunday, and when I remembered how their conduct on previous occasions had repelled and disgusted me, I could hardly say my prayers. My father, God rest his soul, was the kindest and gentlest of men, but if he knew, when he entrusted his daughter to their company, how basely they betrayed the trust, I would not have answered for their lives."

You may well imagine that the plain unvarnished statements of Mary O'Donnell gave Father Casey ample food for thought. That is why, when he was walking down-town with Joseph Bauer a few days later, he said: "Joe, why don't you get married?"

"Father Casey, marriage is a contract requiring two parties. Find me a good sensible girl that will have me, and I shall be mighty glad to sign up as the party of the second part. This dreary bachelor life is getting on my nerves. I have a good position and the confidence of my employers. With the help of God, I would be a faithful husband to any good girl that thought enough of me to marry me. But where can I find one?"

"Why, the town is full of them!"

"Full of flappers, yes. But where are the good girls?"

"Why, Joe, you must not judge solely by externals. Just because a harmless vain little girl allows her dressmaker to rig her out like a what-you-may-call-it, and bobs her hair and puts coal dust in her eyebrows and uses a powder puff to tone down the high lights on her little nose, that does not necessarily make her bad, does it?"

"Oh, God bless them, they may wear what they like. A new style is like the smallpox—it must take its course. Though I must say, I should not fancy seeing the woman to whom I was engaged or married going to the extreme limit of every foolish fashion and thus unnecessarily drawing on herself the foul gaze of every low down street corner lounger. A woman can adorn herself according to the prevailing style and still keep within the bounds of moderation."

"It's true," replied the priest, "a good woman will manage to do that."

"It's not what's outside, but what's inside, that concerns me. If there's nothing in a girl but vanity and fickleness and love of pleasure and sensuality, I shouldn't care to take the risk of tying myself up with her for life. They don't care a continental for a fellow; it's his spending money they are after. I hope I am not a tightwad, but if a girl will pout because I don't spend the last cent of my salary on her while I am courting her, what will she expect me to do after marriage? Hold up a bank or rob a payroll in order to set up housekeeping, I suppose. What is the use of founding a home for myself if I can't live in it? I don't know whether it's safe to figure that the sacrament of Matrimony will work a miracle, but I do know that nothing short of a miracle will make a good home woman of the girl who is wretched if she can't be out till one o'clock seven nights of every week. I am always delighted to meet and converse with an intelligent, womanly woman. I come away feeling better—more a man, with a firmer hold on all my ideals of true manhood. But the girls nowadays fail to emit even the slightest scintillation of intelligence; and as for womanliness, why, call on them of an evening, and they care for nothing but the mushy stuff; bring them to a dance, and they despise the partner who does not go in for the latest jungle abominations. I tell you, Father, a young man's problems are complicated at best, he wants a virtuous woman who will help him to remember his dignity as a man, a woman whose pure image will rise up before him in moments of temptation and strengthen his will and steel his nerves to lead a life worthy of her. If I know the girl I am keeping company with forgets her dignity with every stranger she meets at a public dance, what assurance have I that she will be true to me after marriage? Can you imagine such a creature developing into the devoted wife and mother that would make a Christian home?"

Father Casey thought he would venture another remark.

"Of course," he said, "our good Catholic girls are different."

"Our Catholic girls—yes, they're better—that is, sometimes they're better——that is, in some ways they're better—at least some of them are. There are Catholic girls who have received a higher education—cultured women—though sometimes, you know, one wonders whether it is always the culture best fitting them to face the facts and bear the burdens and shoulder the responsibilities of the genuine Christian wife and mother. You see, I can conceive of only one type of genuine Christian wife and mother—the type of wife my father had and the type of mother I and my three sisters and five brothers had. I shouldn't be criticising these cultured women, though; they're not for the likes of me. They've gone up higher. The boys they knew as children, the boys that grew up in the next block, are a little too common for them. The prince charming that carries them off must be a stranger, and I sometimes think that if, besides being a stranger, he is a non-Catholic as well, he grades mighty near one hundred per cent. Then there are the Catholic girls who had only an ordinary education. They are at work. They are earning good money and enjoying every cent of it. If their salary is, say, one hundred and fifty per, they will have to give that up in order to marry a man whose salary, perhaps, is not much more. Now, being business women, they're great at figures and here's a little problem which they have worked out to their complete satisfaction: 'One hundred and fifty divided by one, will buy more comfort and independence than one hundred and fifty divided by two.' Hence they keep their job, and turn down the man. And so, if the desirable girls won't marry, and the marrying girls are undesirable—there's nothing left for a fellow but to learn to play golf."

That night, with one slipper off and the other in his hand, Father Casey fell into a brown study. At length he raised the slipper and addressed it thus: "It's a problem—a problem!" A women's silent thought. "I wonder if they both didn't exaggerate considerably. We all are inclined to that fault when we get warmed up."

Then, suddenly. "Why not arrange to have all the Mary O'Donnels meet all the Joseph Bauers? Ah, that's the solution! And as for the others—well, if such women get such men—'twill serve them both right, I suppose."

*Father Tim Casey's stories can be supplied in book form by Our Sunday Visitor at the following prices: Volume 1, $1.10; Volume 2, 85c; Volume 3, $1.60.

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Christian treatment necessitates the suppression of anything which embarrasses him, and the discouragement of his convulsive speech efforts. Induce him to wait until his fright is passed, in which case he can say the word that troubled him; or if he can not allay his fright induce him to make signs, or to write, or to drop the subject; but do not allow him to stammer, for every convulsive speech effort fastens the trouble on him, just as every drink of liquor fastens alcoholism on the inebriate. Similarly, the Christian treatment should begin at or near the source of the trouble—not when it is so confirmed that the sufferer's determination may be insufficient to throw it off. Stammering usually begins between the ages of 3 and 5, altho there is still some danger at 12. If the spasmodic speech is suppressed at the beginning, the disorder can be stopped in almost no time; but the longer the impediment is allowed to run, the longer must the faulty speech be prohibited; and in adult cases, or for hastened recovery in any case, the spontaneous speech must be much increased, a process which generally necessitates skilled help. But there would be no need of skilled help if parents and teachers would apply the home treatment early in the disorder. There is no more effective way of carrying out Christ's work than by following His example toward this class of unfortunates, probably the least understood and the most neglected of any considerable class of sufferers in civilization.

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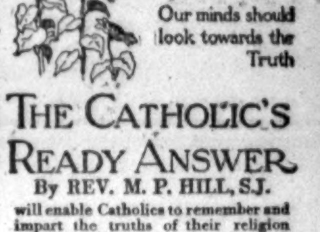
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OUR SUNDAY VISITOR

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HUNTINGTON, INDIANA, MAY 18, 1924

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV late Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

UNION LABEL

"THE LABORERS ARE FEW."

In the gospel of St. Luke, Chapter X, verses 1 and 2, we are told that Christ the Savior, appointed 72 disciples and "Sent them two and two, before His face, into every city and place where He Himself was to come." Before He gave them the commission which they would fulfill in His name, He would impress deeply upon their minds the necessity for zealous labor. Looking out over the fields that were waving with the ripened harvest, He drew a lesson from this beautiful scene of nature. He compared the Jewish nation to the grain that was ready to be harvested. Nay more, looking over the world he saw the pagan nations expectant for the word of God. He looked down through the centuries that were to come and saw countless souls, steeped in paganism waiting for the great tidings of the Gospel. He said to His disciples: "The harvest indeed is great, but the laborers are few. Pray ye therefore, the Lord of the Harvest, that He send laborers into His harvest."

Every week brings its plea on behalf of home and foreign missions. The laborers are so pitiably few; the harvest indeed is great. Ofttimes the labors of the missionaries are hampered by lack of means. But even with ample means, which is not always forthcoming, the laborers are all too few.

Christ established His Church and appointed His Apostles to teach all nations. He knew that these 12 Apostles were too few in number to personally evangelize the world. He counted upon the generous-heartd souls to whom the Apostles would bring the message of man's redemption. He desires that the merits, which He earned for us, on the wood of the cross, may be applied to the souls of all men. To accomplish this, laborers in the Lord's vineyard are necessary.

To some, the Master of the Vineyard issues a special call. This call is a vocation to the religious life. Christ did not seek extraordinary talents when He selected His Apostles; He did not choose perfect men, but He taught these Apostles and strengthened them with the gifts of the Holy Ghost and these, one-time poor fishermen of Galilee evangelized the world. The Apostles were sincere, earnest, loyal-hearted men who gave proof of their loyalty by laboring zealously and sealed their love for Christ by a martyr's death.

The Lord of the Harvest calls laborers into His vineyard each day. He seeks the sincere-hearted, the heart filled with piety, a generous resolve to do God's will and a moral life that is above reproach. He asks nothing impossible of attainment. He gives sufficient grace to perform all the duties assumed on entering the religious life. "Come follow Me" He says to the chosen soul.

Young men and young women who are completing their school course and are seriously thinking upon their life's work, should repeat the words of St. Paul: "Lord what wilt thou have me to do?" Their life's work should be undertaken with a view of pleasing God. The greatest temporal success will be but a hollow mockery unless it be accomplished for God. Let the graduates of our schools, the school boys and girls throughout the land, and their parents offer heartfelt prayers for the missions so dear to the heart of Christ. "Pray ye therefore the Lord of the harvest, that He send laborers into His harvest."

HELP THE SINNER.

Let those who show no concern for the conversion of sinners, or who will not even administer a friendly admonition to another, simply because they are under no obligation to do so, think of what would be their own fate if our Divine Savior had acted on the same principle. *He was not obliged* to come down from Heaven to point out the danger which confronts us, nor to die on the cross for us. Because He truly loved us He inconvenienced Himself greatly to do us good. In imitation of Christ, in gratitude for His love, as a mark of the sincerest love we could entertain for a friend, let us, with prudence of course, endeavor to help others in a spiritual way. We are often involved in the affliction of others because of our indifference towards their welfare. Apropos of this these words of St. Augustine are worthy of our reflection: "How do you account for it that, as the same sickle cuts down the flowers and the grass in a field, and the same hail-storm smites the good grapes and the wild in a vineyard, so God involves indiscriminately in the same destruction the innocent with the guilty? It is to prevent people from caring only about themselves; to teach them the necessity of being concerned for others also."

GUARD THE SENSES.

Guard the senses and the avoidance of sin becomes easy. What the eyes do not see, what the ears do not hear, what the hands do not touch there is little inclination to desire. God forbade our first parents "to touch" the forbidden fruit, and the Bible says the fruit was "pleasing to the eyes." Had Eve remained away from the inviting tree, Satan would not so easily have excited in her a longing to eat of its fruit.

⁘ OBJECTS COMMENDED TO YOUR CHARITY ⁘

The following amounts were contributed to the different funds from April 30th to May 7th:

For Our Sunday Visitor Building Fund	$142 00
For Training and Supporting Catechists	129 00
For Missions—Home and Foreign	99 00
For Literature Propaganda in Needy Places	75 00
For Education of Priests for Poor Dioceses	75 00
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PASTORS:—Up to July 1st, 1924, Our Sunday Visitor is glad to be in a position to offer a very special discount on all orders for weekly collection envelope sets. It will pay you to write us before placing your order elsewhere.

Readers Speak to Readers

Rome, Italy, April 20, 1924.

Dear Readers:

Last fall, in answering a question concerning the character of the Methodist College on Monte Mario, Rome, Italy, we declared that the Methodists had no College there; that the building they used as a school for young boys was an old structure, which came to them with the purchase of the property; that the civil government would not likely permit the erection of a large institution on Monte Mario.

Exception was taken by several Methodist clergymen to the answer we gave to our correspondent; religious papers of their denomination began to print the picture of the Monte Mario "College"; and anti-Catholic papers pointed to our "misrepresentation" as proof of our proclivity to falsify.

Immediate steps were taken by Our Sunday Visitor to ascertain whether the editor was misinformed, but reports were so conflicting that it was decided to let the matter rest until the editor, who was then planning a trip to Europe, could make a personal investigation. If the delay has seemed to be unjustifiably long, it is because the editor visited the Holy Land and several countries of Europe before he went to Italy; he took the first opportunity "after seeing and hearing", to pen these lines.

He is now able to say that his answer to an inquirer last fall was substantially correct. His only error was in the declaration that the Methodist structure would not compare favorably with the poorest school building in the United States.

Here are the facts:

In the year 1919 a narrow piece of property on Monte Mario, just outside Rome, was purchased for the Methodists, who soon afterwards opened a boarding and day school for boys. They have not erected a College, but are using a building, a former residence, which came to them with the purchase of the property. This was renovated, and only very slightly enlarged by them.

The city government will not permit the Methodists to build a large institution on their Monte Mario property, though the refusal is not as Protestant papers have reported, due to Vatican opposition. What is the reason for the refusal? The reason is threefold: (1) There is no room for a college on the summit of their hill; and the soil on its slope is so unfirm that the civil engineers would not consent to the erection thereon of a heavy edifice; (2) Artistic societies in Rome are interested in preserving the green, hilly background of the city as it is. There is talk of erecting a large monument to Dante in that neighborhood; (3) The Methodists have become quite unpopular in Rome. The national pride of the people was offended by utterances of the Methodist Bishops Henderson and Blake—so much so that the daily papers of Rome attacked the whole propaganda of the Methodists in Italy, who ally themselves with any anti-Christian movement, even when it is socialistic or anarchistic.

The Monte Mario school is not a success; neither is the church on Vente Settembre street. Both institutions would go bankrupt in a week, spiritually and financially, if American support were withdrawn. The boys in attendance at Monte Mario are, in large part, Montenegran and Bulgarian. They and the few Italian pupils must be lodged, fed, and schooled free.

Not a single beneficiary of Methodist ministrations at their church in Rome (which, by the way, has a cross over its door) contributed a cent. On the contrary, nearly all are on the pay-roll, or receive charity in return for attendance at church services or Sunday school.

If the Methodists are accomplishing nothing, why, it may be asked, have prominent ecclesiastics seemed to be so perturbed over their attempts to gain a following in Rome? Certainly not because of their success, but because of their methods, which I shall not mention here, because I am not disposed to turn this explanation into an attack. Our Sunday Visitor's mission is to promote harmony and charity.

Sincerely in Christ,
J. F. NOLL.

March 20, 1924

My dear Monsignor Noll:

Each year it is becoming more evident to those who are interested in Catholic young women and girls in their communities that there is a great need of an organization which may parallel the work of the Y. W. C. A. Of course this is true also of the Y. M. C. A.) but I am speaking now of girls and young women in particular. In the towns in which the Y's are not yet established the Catholic people have not awakened to the great need, but it is highly desirable that the awakening come before these agencies are established rather than after, when it becomes increasingly difficult to appeal for money for distinctly Catholic enterprises; if the appeal comes before the establishment of the Y's broad minded people of any persuasion are apt to respond. Had this awakening come in a town in which I am interested the Catholic people and money of these same Catholics would not now be going to maintain organizations whose influence is bad upon our young people.

No one can justly take any exception to these organizations as agencies for the welfare of the Non-Catholic young men and young women, for it seems to many of us that these organizations are the best influence there is in Protestantism today, and we observe that in as many cases they have a much greater allegiance than any of the churches. However, those who study the influences of the contact of these agencies upon our Catholic young people soon become convinced that Catholics are sleeping, and neglecting their duty in not providing equally beneficial and attractive programs for Catholc youth.

Cases are known where Catholic "Girl Reserves" attending Girl Reserve conventions in neighboring towns are expected to and do attend Sunday services at Congregational churches where a special program is given by the minister to interest these girls. True, the girls attend mass in haphazard way earlier in the morning, but with nothing of the gusto with which they prepare for the eleven o'clock service at the "Cong." church.

Is there any reason why the money of Catholics should not go to maintaining Club houses for the Catholic girls and young women instead of each year these same Catholics responding to the drives for the Y's, (and yes, for various reasons feeling obliged to work on the drives, and why not, when they are letting their girls and boys accept the benefits of these organizations)?

Why can we not have a national organization, C. W. A. (Catholic Women's Association) or under some other name, with a uniform program, which may take the place of the various unrelated clubs which Catholics establish, and in every case have to waste time, strength and money in blazing their way because there is no organization back of us? These various Catholic clubs cannot cover the ground as they would were they branches of one great national Catholic organization. Had we such an organization we would have the respect of the public, and the benefits of our own money, and we could establish a friendly competition with the Y's--send their people to them and ask the same courtesy of them.

It is found that many people feel and think in this way on this subject but do not act. Let us endeavor to persuade the N. C. W. C. to take definite action in this matter at their next meeting.

In the towns where Catholic Women's clubs are just now trying to organize to do something for girls, there is a great feeling of helplessness of how best to proceed to offer anything which can compete with the Y. To many it seems that a national organization is the only thing, for the older girls, and perhaps put a Scout program on in place of Girl Reserves, and the Scouts to become later on the members of the Association, as the Girl Reserves are now being trained to become, on leaving school, the active and trained members of the Association.

What do you think? Will you help?
Observer.

Notre Dame, Ind.
April 21, 1924.

Dear Rev. Father:

No doubt you are making arrangements to comply with the recent request of the Catholic Hospital Association in bringing before your readers, during the month of May, the necessity of having more laborers in the vineyard of the Lord.

We are taking the liberty of appealing to you in a special manner for the Brotherhoods of the nation. Not that we consider our labors more important than those of the priests and Sisters but because we realize our life and works are little understood. The Catholics, young and old, know of the life and glorious labors of the clergy and Sisters. All that is necessary for them is to make known that more recruits are needed. It is necessary for us to make the people acquainted with our manner of life, our labors, the dignity of our calling and the necessity of having more Brothers.

We are not making this appeal in our name alone. We are making it in the name of the Bishops and pastors who are anxious to have us take charge of their high schools; we make it in the name of the self-sacrificing Sisters who are longing for us to take care of the older boys and young men; we make it in the name of the hundreds of young men in our country who desire to give their services to Almighty God, yet who do not care to assume the heavy responsibilities of the priesthood and, lastly, to make our appeal in the name of the boys and young men in the schools of our country who should be under the care of religious men.

Catholic education consists of much more than simply imparting secular knowledge. Young men, and even boys in the advanced grades should be under the care of men who can understand their problems, who can guide and encourage them, enter into their sports and help to influence them in a thousand ways. The Brothers are specialists in this line, they receive years of training for this work, it is their only ambition aside from their personal sanctification. It should be the pleasant duty of pastors, educators, and parents to do all in their power to obtain recruits for the Brotherhoods that the Catholic youth may receive the proper training.

Yours for the Catholic boys,
THE BROTHERS OF HOLY CROSS.

Marquette, Mich. April 13, '24.

Reverend and Dear Msgr:

Having read the reference made to one Gino Speranza in the last issue of O. S. V., I make haste to call the attention of the twenty million Catholics and others who may have read Gino's propaganda, to the faithful reply given by the able editor of the Extension Magazine in this April's issue. This will help to clear up the mist of Gino's fog.

There are many writers capable of giving the reply to such articles as Mr. Speranza's but will the "World's Work" and "Atlantic Monthly" be fair enough to print them?

Moral: Keep yourself equipped by reading such literature as "Our Sunday Visitor" and "Extension Magazine," etc.

Respectfully,
L. E. BISHOP.

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"The toll of human life which is taken almost daily by the automobile is simply appalling. There is scarcely a day that the paper does not bring us the news of a tragedy in which some child is crushed to death, painfully injured or maimed for life, by a swiftly-driven motor car.

"So common has it become that we take these tragic occurrences as a matter of course, inevitable in great cities with their rapidly increasing congestion of traffic. The killing goes on increasingly, and will continue to do so until the question of motor traffic is fairly faced and regulations adopted and enforced which will put an end to the murder of the innocent.

"Anything more absurd than that the people are helpless to prevent the wholesale massacre of human beings which is daily going on before our eyes, cannot well be imagined. The efficient cause—the cause in nine cases out of every ten—in cases of motor accidents, is speed. The habit grows up in every driver, hurry has become a national characteristic—it is a perfectly senseless habit. Fix a low speed limit, let it be known that police are posted to apprehend speeders, and we will be a long way on the road to immunity from child murders by motors.

"There is a law against the carrying of revolvers. But all the revolvers in the country do not do a tithe of the harm that is done by the automobile under our present senseless system of ineffectual regulation."—Exchange.

RED CROSS METHODS TO AID BATHING VICTIMS.

Lay the patient face down. Arms should be raised to shoulder level or higher. Turn face to one side to facilitate breathing. Remove any foreign material from mouth. Kneel astride patient's body at level of hip joints. Place hands, palms down over the floating ribs thumbs on each side and parallel to the spinal column.

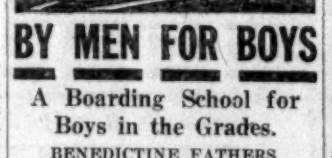
With arms stiff, lean your weight forward on the ribs and count six. Then suddenly remove your weight which relieves the pressure, but not your hands, and count four.

Repeat this process in regular rythm about fifteen times a minute for at least an hour, unless breathing is restored earlier. As soon as the patient breathes cover him with blankets to restore warmth.

Give nothing to drink until patient can swallow. At this juncture a little hot coffee is useful.

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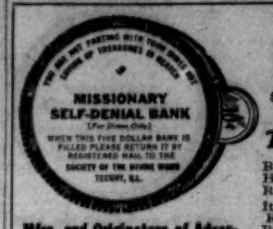
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